

# Psycho-Sufistic Counseling to Develop Students' Sociocultural Literacy

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## ABSTRACT

The purpose of this study is to design the Qur'an-based counseling related to Psycho-sufistic personality based on the interpretation of the Qur'an and its implementation in counseling communication with the family systems therapy approach in Islamic Boarding Schools (*pesantren*). The method used was qualitative-hermeneutic. The results showed: Psycho-sufistic personality: return to the truth (*taubat*); be alert, free from doubt (*wara'*); free from worldly and self-conceit (*zuhud*); free from desire (*faqr*); courage and grace (*sabar*); trust and surrender (*tawakkal*), and feel satisfied and happy (*ridha*). The Psycho-sufistic condition channeled therapeutic energy through feedback techniques, logical consequences, and psychoeducation. Psycho-sufisticity also appeared in *qaulan baligha* (the words that make heart touched); *qaulan ma'rufa*, (polite speech); *qaulan sadidan*, (enlightening words); *qaulan kariman* (noble words); *qaulan layyinan* (soft words); *qaulan maysuran* (words giving a sense of optimism). Muslim counselors need to develop the Qur'an-based counseling in family systems therapy that integrates therapist practices and religiosity.

**Keywords:** *Psycho-sufistic, Pesantren, Family systems therapy, Sociocultural literacsy.*

## 1. INTRODUCTION

Several books on guidance and counseling in madrasas and universities have been derived from theories from the West. Likewise, several Guidance and Counseling modules, including those published by the Director-General of Islamic Education at the Ministry of Religion of the Republic of Indonesia, also do not come from counseling extracted from local values [1,2]. Of course, these counseling theories reflect the individualistic-materialistic Western culture. For example, the theory of behavioral therapy only recognizes something that is material and visible behavior. It goes the same as the theory of person-centered therapy which focuses on one's self-development. [3]. Meanwhile, Indonesian society is more collectivistic-spiritualistic [4], and as counseling in Indonesia, the service must be in harmony with the norms prevailing in society [5]. Therefore, it is necessary to emphasize counseling theories from local wisdom, especially those related to counseling communication.

Communication skills are essential in counseling success. Counseling is essentially the art of communication [6–8]. Counseling also includes applied and interdisciplinary science, which must collaborate

with others [3,9] Therefore counselors must collaborate with other experts, including religious leaders, to continue to develop science [10,11].

One of the counselor's competencies is the ability to manage therapeutic mind skills in counseling services. Mind skills are the counselor's internal skills to manage something that happens in mind in the counseling process. Mind skills that help include creating some self-rules (something that may or may not be), self-perception (accuracy in assessing himself, the counselee, and the situation), self-talk (positive self-talk), visual self-image (drawing in his mind a story), counselees (so that they can read the counselee's line of thought), self-explanation (arguments against the problem), and self-expectations (realistic about their ability to overcome difficult situations). These mind skills must be developed so that the counseling process is efficient, effective, and successful. Counselors must be able to take advantage of the potentials of their minds so that they can control how to communicate (both verbally and nonverbally) in counseling by paying attention to the benefit of the counselee and local wisdom [12]

In the context of counseling in Indonesia, for example, local wisdom considers religious values and the

tendency to reveal one's identity in social and group categories (collective self). Thus, developing mental skills with a religious counseling approach and family systems therapy becomes essential to learn and practice.

In the view of contemporary counseling experts, religion is an integral part of counseling. The First is because religion plays a vital role in human life. Religion is the most critical factor in people's identity in some cultures, and religion plays a vital role in shaping people's beliefs and behavior. It is because for thousand years, religion has bound people in maintaining a cultural perspective. Religion provides explanations and shows the value of unexplained phenomena. Religion and behavior cannot be separated [4], [13–15]

Second, health is a harmonization of the elements of the body, soul, and mind. According to Corey, effective counseling involves elements of body, mind, and spirit. In the counseling process, we cannot ignore the spiritual and religious issues because religion and spirituality are often a problem for the counselee and the best solution. Religious values and spirituality play an essential role in life. Spirituality is an essential component of mental health and includes improving the therapeutic process in counseling practice [16]. Several studies have also shown that counseling (especially family counseling) containing religious values can help speed up the recovery of the counselee's health. Therefore, counseling and psychology associations include religious material in their training [17], [18].

Third, counseling is an applied and multidisciplinary science. Counseling on its implementation as an interdisciplinary science requires sociology, anthropology, philosophy, theology, and the arts. Counseling as an applied science is a practice that continues to develop as a response to social conditions and the creativity of its practitioners. Therefore, counseling must be developed according to the demands of the age of its users and must collaborate with other scientists, especially religious people [4,19].

However, psychology and counseling are not yet fully friendly with the religious community. Therefore, counsellors must collaborate with other experts, including religious leaders, to continue to develop science [20,21]. This paper reviews mind skills (an essential part of counseling) that integrates counseling, interpretation of the Qur'an, and technology in the context of family systems therapy.

In several studies on mind skills so far, none of them has been associated with the interpretation of the Qur'an. For example, research on mind skills that relates to the cognitive development of neuroscientific notions [22]; improve minds skills with liver disease drugs [23]; optimizes mindfulness skills with yoga [24]. Other research also reveals mind skills training in peer counseling with experiential learning [25], mind skills

with obsessive-compulsive disorder techniques [26], and integrating the mind skills with several theories of psychotherapy [27]. In counseling, some therapeutic study speech was based on interpretation of *Al-Misbah* and cyber-counseling [28].

In this study, the researchers used Islamic counseling with an *At-Tawazun* Counseling theory approach [29–31]. *At-Tawazun* counseling is rooted in the values of religiosity (*fiqh* norms and *Sufistic* life systems) and local values around the *pesantren*. This *pesantren*-based counseling approach used a balanced approach (*At-Tawazun*) from various elements and potentials within the counsellor, counselee, and the environment. It refers to the benefit (wisdom-oriented counseling approach). The role of counseling is to help the counselee improve his lust for anger, which always invites evil to become a person of *khaira ummah* (the best community), who always invites goodness, prevents evil, and has faith in God [4] [32–35]

In applying counseling in *pesantren*, counselors can use the family systems therapy approach. Family systems therapy views the development of human life as always related to living systems, especially family [17,18]. In the context of *pesantren* or schools that have dormitories, the family is the hostel itself. In *pesantren*, students occupy a dormitory led by the chairman of the room. To help a *santri's* problems (students of Islamic boarding education), it is necessary to involve the participation of other room members [36–39].

This study focuses on to the design of the Qur'an-based counseling related to the portrait of Psycho-sufistic personality and its implementation with the family systems therapy approach. In the context of family systems therapy, in the Qur'an there are ten types of communication participants, including first, communication between Prophet Ibrahim and his son (Surah Al-Baqarah [2]: 132), second, communication between the Prophet Ya'qub with his children (Surah Al-Baqarah [2]: 132-133), third, communication between Noah and his son (Surah Hud [11]: 42-43), fourth, communication between Luqman al-Hakim and his son (Surah Luqman [31]: 13-19), fifth, communication between the Prophet Shu'aib and his son Surah Al-Qasas [28]: 26-27), sixth, communication between the Prophet Ya'qub and his son namely Prophet Yusuf (Surah Yusuf [12]: 4-5 and 99-100), seventh, communication between the Prophet Ya'qub with his children or brothers of the Prophet Yusuf (Surah Yusuf [12]: 11-14, 17-18, 63-67, 81-87 and 93-98), eighth, communication between Prophet Ibrahim and his father (Surah Al-An'am [6]: 74 and Surah Maryam [19]: 42-47), ninth, communication between Prophet Ibrahim and his son or Prophet Ismail (Surah As-Saffat [37]: 102), and tenth, communication between the mother of the Prophet Musa (Yukatab) with his child (Surah Al-Qasas [28]: 11). The ten family communication models can be used as a reference and

inspiration for Muslim counselors in counseling practices with a family systems therapy approach.

The focus of this research is, first, mind skills that come from sufistic psycho-spiritual conditions in family systems therapy, second, the implementation of psycho-sufistic conditions in counseling, and third, therapeutic speech in the context of family systems therapy.

## 2. METHODS

This study used qualitative research methods of hermeneutic type by adopting Gadamer's hermeneutics [40]. A hermeneutic approach is used to examine texts related to mind skills based on *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an* (transl. *Tafsir Al-Mishbah: Message, Impression, and Harmony of the Qur'an*) by M. Quraish Shihab [41] and several books of sufism. The selection of *Tafsir Al-Mishbah* was due to the work of contemporary Indonesian scholars so that it was expected to develop mind skills that follow Indonesian culture [28].

The steps of this research: First, the interpretation of the parts, namely, reading small parts of *Tafsir Al-Mishbah* related to the communication verse in family systems therapy. Second is the whole interpretation, namely assembling the parts related to mind skills and *tawasuf* into a complete meaning. At this stage, the researcher conducted a dialogue by paying attention to the historical context along with prejudices (traditions, beneficial interests, language, and culture) in interpreting the *Tafsir Al-Mishbah* text related to minds skills with the context of family systems therapy and cyber-counseling. Third, understand the basic meaning (understanding the underlying meaning), namely conducting continuous dialogue by paying attention to himself and parts of the text until the primary understanding occurs [42].

The stages of designing psycho-sufistic counseling for Islamic boarding schools include: first, the pre-design stage. At this stage, the researcher collects information related to the design of psycho-sufistic counseling services. Second, the design stage is to develop a psycho-sufistic counseling design in the context of a family therapy system that is suitable for Islamic boarding schools. Third, the stage after the design is the stage of publication of research results.

## 3. RESULTS AND DISCUSSION

### 3.1. Psycho-Sufistic Personality: Sufistic Communication Energy

Personality is the most essential and fundamental element; because it reveals how a person thinks and behaves in everyday life. Personality comes from one's education and experience, which leads to specific behaviors that are pretty stable. In the context of sufistic life, which is run by *pesantren*, a person will go through

stages in his life Psycho-sufisticly called *maqamat* and always coincide with the development of personality called *nafs* [4] [39] [43–45].

There are ten groups of Quranic verses about parent and child communication related to therapeutic Psycho-Sufistic development, including First, *taubat* (repentance). *Taubat* is an attempt to rise again to the reality of truth. This is found in Surah Yusuf: 97-98 and Surah Maryam: 47-48, which contains prayers for forgiveness to forgiving and merciful God.

The Psycho-sufistic development of the stage of *taubat* is accompanied by the *nafs amarah*. *Nafs amarah* tends to biological pleasure and tends to crime. This *nafs amarah* can be cured by returning to truth or *taubat*.

In family communication verses, examples of *nafs amarah* rage examples include Prophet Yusuf's jealous brothers. Kan'an has a lousy personality, stupid, and does not obey his parents. Azar has a personality that likes to threaten and intimidate his biological child.

In the context of at-tawazun counseling, people who have *nafs amarah* must reproduce *taubat* to return to the truth. People, who enter the repentance level, usually have anxiety and regretful actions that deviate from the truth. He must be encouraged to practice so as not to repeat evil deeds. Then he was also encouraged to free himself from the tendency of injustice and hostility so that his heart becomes calm [4] [46,47].

Second, *wara'*, which is the ability to control oneself always to be careful and free yourself from doubts. *Wara'* is the stability of the heart, when it is passionate about doing an action so that it can distinguish between right and [48–50]. In this self-control, sometimes there is an attitude of anxiety. For example, the Prophet Ya'qub said he was worried that the wolf would pounce on his son (Surah Yusuf: 13-14). Likewise, Prophet Ibrahim claimed to be worried that his father was struck by disaster (Surah Maryam: 45).

Third, *zuhud* is to stay away from the world—people who *zuhud* people who have *nafs al-mulhamah* (enlightened lust). For example, Luqman's words make his child not arrogant and boast (Surah Luqman: 18-19). The assessment of the Prophet's daughter that Musa had a strong and trusted character (Surah Al-Qasas: 26). People who *zuhud* will not feel proud of the world's pleasure and will never complain because of losing the world. *Zuhud* means a straightforward attitude and is more concerned with the interests of others. The essence of *zuhud* is to eliminate worldly values, fascination with it, and free the soul from the gratification of desires and pride. *Zuhud* will give birth to the nature of honesty: his actions without strings attached and his words without lust [4,51].

Fourth, the *faqr* is feeling poor, free from desires and desires. People who have Psycho-sufistic *faqr* will have

the values of *nafs al-muthmainnah* (calm *nafs*). For example, the words of Lukman so that his son is clever to be grateful (Surah Lukman: 14). Similarly, the Prophet Yusuf has a generous personality (Surah Yusuf: 65). *Faqr* character is free from a sense of belonging and wanting something, free from self (*fana*), generous, being in the world, but his heart is free from world anxiety and has a calm soul. The experience feels the *faqr* demands a change in value. For example, humans usually tend to be greedy and afraid of poverty. But *faqr* will control the fear and anxiety towards the poor by accepting poverty with sincerity, hunger, pain, and fear of not having anything. He can develop a lifestyle by utilizing his potential [4] [43] [49].

Fifth, be *sabr* (patience). For example, the Prophet Ismail are those who are patient (Surah As-Saffat: 102). Lukman advised his son to be patient with something that happened to him (Surah Lukman: 17). Similarly, the Prophet Ya'qub was patient because of losing the child most loved (Surah Yusuf: 83). Patience is an ability to resist the turmoil to lust for the best. The patient is someone who can control himself, with a strong soul and mentality, to produce something that is expected [39,52]. The purpose of patience is to maintain emotional balance so that life remains stable and then solve problems by seeing his potential [41].

Sixth, *tawakkal* (resignation) is trust and resignation. For example, the will of the Prophet Ibrahim and the Prophet Ya'qub for sons to die in a state of surrender to God (QS Al-Baqarah: 132) and the answer of the son of Prophet Ya'qub (Surah Al-Baqarah: 133); the words of the Prophet Ya'qub so that his children put their trust (Surah Yusuf: 67).

One of the characters of people who *tawakkal* is a gentle and affectionate attitude. For example, the words of the prophets to their children with the call "*ya bunayya*, O my children". The term "*bunayya*" describes closeness and affection [41]. Likewise, the mention of "*Ya abati*, O my father" made by the Prophet Yusuf to his father, the Prophet Ismail to his father, and the Prophet Musa to his father named Azar, even though Azar is of different religions. This is different from the words of Azar to his son, who immediately called the name, "*Ya Ibrahim*, O Ibrahim" (Surah Maryam: 46). The character of other *tawakkal* people is that they are elegant, thorough, and careful not to offend others. The Prophet Yusuf did not clearly say his brothers had plunged into the well, but the devil damaged his relationship and brothers (Surah Yusuf: 100).

Seventh, *ridha* is feeling satisfied and happy. For example, the Prophet Ya'qub said he could not release his children from the destiny of Allah, and only God can decide His will (Surah Yusuf: 7). Likewise, the Prophet Yusuf, who his stepbrothers had persecuted. After becoming a ruler of the Egyptian kingdom, he accepted

them happily and gave him a sense of security. He said; indeed, God has done good (Surah Yusuf: 99-100).

*Ridha* means eliminating hatred for the provisions that will or have occurred (*qadha and qadr of Allah*) and always live a life with fun even though a dark disaster struck him. He did it after trying as much as possible and surrendered fully to God (*tawakkal*). *Ridha* does not mean leaving natural law (*sunnatullah*), but he must try as much as possible and always pray to God [38] [51] [53] [54]. *Ridha* can cause calmness, happiness, and an indication of mental health [55].

### 3.2. Influencing Skill Strategies

Psycho-sufistic personality becomes the energy for counselors in thinking and behaving in the counseling process. Counseling requires therapeutic skills to influence people [6]. Its implementation in the context of family systems therapy is based on the interpretation of the Qur'an in influencing or changing people for the better, including:

First, feedback gives accurate data about how other people view the problem from the perspective of the person asking. For example, the Prophet Ibrahim said, "O my son; indeed, I saw that I slaughtered you in a dream. Then think about what you think!" The Prophet Ismail gave feedback, "O my father, do what is commanded to you, God willing, the father will find me, including those who are patient" (Surah As-Shaffat: 102).

So was the communication of the Prophet Ya'qub with his children. They said, "O our father, ask forgiveness for our sins. Truly we are guilty people!" The Prophet Ya'qub gave feedback, "I will beg forgiveness to you from my Lord. Surely, He is the Forgiving, the Most Merciful" (Surah Yusuf: 97-98).

The expected consequence of this feedback is that the counselee obtains the counselor's view of his thoughts, feelings, and behavior. Good feedback can lead the counselee to the changes desired by the counselor.

Second, logical consequences, namely explaining some of the consequences that might occur to the counselee. There are logical consequences in the form of a warning, which provides information about the negative consequences. For example, Prophet Ibrahim gave a response to the Prophet Yusuf who told his dream; "O my son, do not tell your dreams to your brothers, (if Yusuf tells his dream as a consequence) then they make treason (to destroy) you" (Surah Yusuf: 5). Likewise, in the verse of Luqman's communication to his son (Surah Lukman: 13, 18, 19) and Prophet Nuh to his son (Surah Hud 42-23).

There are also logical consequences in anticipation of reward, which is a form of response in which the counselee is asked to imagine the positive consequences and rewards that will result from his decision later. For

example, the Prophet Yusuf told his parents and brothers that if they decided to enter Egypt, God willing, the consequences would achieve a sense of security (Surah Yusuf: 99). Lukman also said to his son, if he does good or bad, as a consequence, Allah will repay these actions (Surah Lukman: 16).

There are also logical consequences in encouragement, which encourages people to take risks or try something new. For example, the two daughters of Prophet Syu'aib encouraged his father to employ him because he was a solid and trustworthy person. Prophet Syu'aib also encouraged Prophet Musa to marry one of his daughters because he was a good person (Surah Qasas: 26-27). Likewise, Prophet Ibrahim encouraged his father to follow him because he had knowledge that his father did not have. If his father followed the religion of Ibrahim, as a consequence, the Prophet Ibrahim would show the straight path (Surah Maryam: 43).

The third is psychoeducation, information, or advice. This conversion technique is found in many verses of communication between parents and children. For example, the communication of the Prophet Ibrahim with his son (Surah Al-Baqarah: 132), Lukman's advice to his child (Surah Lukman: 14, 15, 17), the Prophet's Ya'qub's advice to his children (Surah Yusuf: 11-12, 17-18, 65, 67, 81-82, 86, 94-96) and the mother of the Prophet Musa to his child (Surah Qasas: 11).

### 3.3. "Qaul" as A Therapeutic Communication Stock

To implement a strategy to influence the counselee, a counselor must equip himself with therapeutic *qaul* capabilities [28] [45] [47]. The term *qaul* or speech contains a comprehensive understanding, both relating to utterances relating to virtue and vices [41]. The therapeutic speech principles in the Qur'an can be applied in the context of Family Systems Therapy counseling including:

First, *qaulan baligha*, which is good and sufficient speech; short and dense so that imprints in the heart (Surah An-Nisa ': 63). The term *balighan* implies getting something to something else or meaningful. The message criteria are called *baligh*, among others: the sentence must contain all ideas to be conveyed, the sentence is effective (good; short and concise), the sentence is easy to understand, there is a match between the content and language style with the communicant attitude, and there is conformity with the grammar [41].

Second, *qaulan ma'rufa*, which is good, honorable words, following the people's politeness (Surah Al-Baqarah: 235 and 263, Surah Al-Ahzab: 32, Surah An-Nisa: 5 and 8). The term *qaulan ma'rufa*, is a series of sentences that are good following the traditions of the surrounding community, as long as they do not conflict with religious values. The word *ma'rufan* also includes

pronunciation, sentences, and speaking styles that are not made up [41].

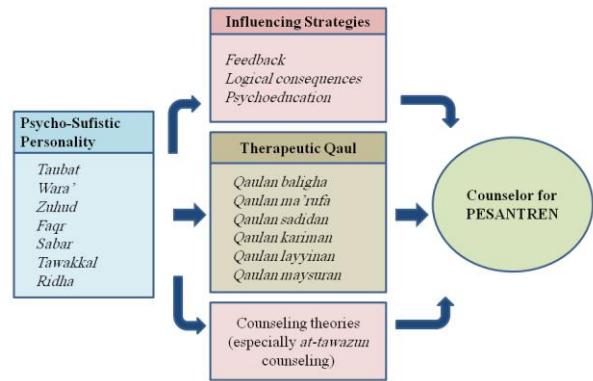


Figure 1 Development model for the personality of the counselor *pesantren*.

Third, *qaulan sadidan*, namely the correct, precise, and enlightening speech (Surah An-Nisa: 9 and Surah Al-Ahzab: 70-71). The word "*sadidan*" shows the meaning of tearing down something and then fixing it; istiqomah; right on target; and enlighten (educate). If we criticize, the criticism must be good, right, build, and educate [41].

Fourth, *qaulan kariman*, namely the noble words (QS Al-Isra': 23). This group of verses contains the ethical principles of association and mutual relations. We must serve our parents, and we must never say '*ah*' or sounds and words that contain the meaning of anger, harassment, or contempt. We are also prohibited from shouting about whatever they do. We are instructed to say noble words, which are kind, gentle, and full of kindness and respect [41].

Fifth, *qaulan layyinan*, which is a meek speech (Surah Thaha: 44). *Qaulan layyinan* is a wise attitude, namely polite remarks that do not offend the preaching target [40].

Sixth, *qaulan maysuran* is easy speech that does not offend and gives birth to hope and optimism (Surah Al-Isra': 28). Some scholars say the context of this verse comes down when the Prophet Muhammad or the Muslims avoid people who ask for help because they feel ashamed of not being able to help them. God gives guidance through this verse to deal with them with good words. He did not offend him and gave birth to hope and optimism [41].

## 4. CONCLUSION

*Kiai* can assume three roles at once. He is a teacher profile, spiritual mental mentor, and manager of a boarding school. His figure exudes calm and serenity, which comes from his Sufistic behavior. The psycho-sufistic condition of the *Kiai* will flow tremendous therapeutic energy. Psycho-sufism is needed in mind skills in the counseling process; both through feedback techniques, logical consequences, and psychoeducation.

Muslim counselors need to develop family systems therapy counseling that integrates therapist practice and religiosity. Likewise, the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia, needs to develop psycho-sufistic counseling in the Guidance and Counseling Guide in High Schools (Madrasah Aliyah).

Personality development based on interpretations of family communication verses in the Qur'an produces seven Psycho-sufistic stages known as *maqamat* among sufis; i.e. *taubat, wara', zuhud, faqr, sabar, tawakkal,* and *ridha*. The Psycho-sufistic implementation will be seen in the counselor's communication and speech strategies which will become positive energy in influencing the counselee for a better life.

Thus, mind skills that are helpful and healing radiate from psycho-spiritual conditions that heal as well. The therapeutic psycho-spiritual condition will channel therapeutic energy in the process of mind skills in the preparation of therapeutic communication techniques. Muslim counselors need to develop a therapeutic family counseling system that integrates therapist practice and religiosity.

Muslim counselors, especially those in Indonesia, should develop what is extracted from local wisdom that balances a balanced relationship between the body and the spiritual. Muslim counselors should develop counseling that is extracted from the verses of the Qur'an and the traditions of the surrounding community to facilitate effective counseling processes.

## AUTHORS' CONTRIBUTIONS

All authors have different roles in the accomplishment of the study. For this manuscript, they contributed equally to the process of drafting, revision, and approval of the final revision.

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